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What is The Salvation Army?

An Interpretation Of Its Aims, Methods and Activities

Authorized and Published By The Eastern Territorial Headquarters
NEW YORK CITY

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O Lord, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand.—Isaiah.

INTRODUCTION

The Salvation Army takes pleasure in presenting to the public this interpretive statement of its aims, methods and purposes, hoping thus to help all those who are sincerely desirous of understanding and adequately evaluating its contribution to the religious, social and economic life of the United States.

The Salvation Army is unique in that it numbers among its friends many who are willing to take its worth for granted. Because they feel confident of its motives, these generous men and women frequently approve its methods and activities without necessarily knowing much about them. On the other hand, we are occasionally subjected to criticism by citizens who are equally honest in their point of view but similarly uninformed as to our peculiar field of operations and our reasons for approaching it as we do. We are human enough to enjoy the unquestioning approval of our friends; and we hope we are intelligent enough to heed the helpful and constructive suggestions of our critics. But, whether it be praise or blame, we prefer that it be based upon a full knowledge of our ultimate purposes and a complete grasp of our wide range of religious and humanitarian service.

We have endeavored in the following chapters to sub-divide our material in such a way as to serve the convenience of every reader, whether he should wish to absorb the whole story or merely to seek information on some particular phase or aspect. We hope that the reader will find herein enough of fact to make the booklet truly informative, and enough of explanation to make it in some degree interesting.

The fact that there is urgent need for such a booklet gives us further cause for gratitude to God in assuring us of the ever increasing interest on the part of the American people in the work we are endeavoring to do. We fervently pray that as an organization we may be divinely guided into still wider fields of service and usefulness.

New York City
October
1924

Character and Purposes

NO organization or enterprise has ever been granted a broader charter than that embodied in the certificate of incorporation, issued by the State of New York in 1899, from which The Salvation Army derives its legal existence in the United States.

This charter defines The Salvation Army as an organization "designed to operate as a religious and charitable corporation in all the States and Territories of the United States," and enumerates the following as its purposes: the spiritual, moral and physical reformation of all who need it; the reclamation of the vicious, criminal, dissolute and degraded; visitation among the poor and lowly and sick, and the preaching of the Gospel and the dissemination of Christian truth by means of open-air and indoor meetings. The Act of Incorporation further authorizes the establishment of a wide variety

Purposes As Recognized By Law

of homes, bureaus and institutions within the scope of these general purposes, and the maintenance of such business activities and relationships as are essential so long as the profits or proceeds, if any, are devoted exclusively to religious and humanitarian pursuits.

As indicated in this legal definition, and as clearly set forth in every section of the Act, the ultimate purpose of all Salvation Army activities is to lead men and women into a proper understanding of their relationship to God, with particular regard for the erring, the bewildered and the unfortunate. It endeavors to accomplish this through the teaching and practice of the religion of Christ. It is an evangelical organization, with a military form of government, including a vast and diversified system of social service.

Charity As An Expression Of Religion

Its spiritual purpose is paramount. Founded originally for the religious enlightenment of the masses, its primary and persistent aim still is to proclaim and exemplify, through song, word and deed, the regenerating and revitalizing message of the Scriptures.

The Social Service Work is supplementary. As far-reaching as is its program of temporal relief, including hospitals, nurseries, homes, charity bureaus, and a host of other activities and institutions, it should be recognized as a manifestation, an expression, or a practical application of the dominating spiritual motive.

Knowledge of this relationship between its two functions is essential to a proper and complete understanding of the organization. It does not mean that the giving of relief in specific cases is contingent upon the acceptance of a certain creed of theology, or that material assistance is withheld from those who hesitate or decline to accept spiritual advice or guidance. Relief is freely given whenever and wherever the need is apparent. It does mean that The Salvation Army aims at the permanent regeneration of the "whole man," not merely at the gratification of his immediate and temporary physical necessities. Through spiritual exhortation, and an earnest appeal to his better nature, it aims not only to put him back on his feet, but to keep him there.

The Salvation Army teaches God as Love. It believes that Charity, to be permanently reconstructive, must be understood as the beneficence of God. Therefore, it wants its charity recognized, not merely as the doling of alms, in response to a sentimental impulse, but as Love in Motion, Christianity in Action.

This principle is observable in every activity and branch of endeavor. It must be kept constantly in mind if the aim of any phase of The Salvation Army is to be accurately appraised and appreciated.

Historical Sketch

THE most impressive fact about the history of The Salvation Army is the short span of time it embraces. The organization has developed rapidly into a moral force of world-wide influence, flourishing in eighty-one countries and colonies, and in every city of importance in the United States. Yet it was only fifty-nine years ago that its humble foundations were laid in the East End of London, and only forty-four years ago that its flag was first planted in America.

At First a Mission; Later An Army

It began in 1865 in a small headquarters building in Whitechapel Road, London, under the name of the Christian Mission. It was not until 1877 that the military form of government was adopted and the name changed to The Salvation Army; and it was then that the Founder, William Booth, assumed the title of General. General Booth had been ordained

as a minister in the Methodist Church in 1852, but, with his wife, Catherine Mumford Booth, had soon conceived the purpose of carrying the message of Christianity to those who would not voluntarily seek it.

Although the General at first planned his work exclusively for the masses in the congested sections of London, his imagination was soon stirred by the thought of similar service elsewhere, and the first country to which the movement spread outside of the British Isles was the United States.

A family named Shirley, who had been affiliated with the movement in England, emigrated to the United States in 1879 and settled in the Kensington district of Philadelphia. The father was a carpet weaver, and, like so many others of his calling, had been attracted here by the prospect of bettering his economic condition. Having become ardent Salvationists at home, they found themselves spiritually lonely in the new land. In letters to General Booth, they described the opportunities here for evangelical work, having held a series of meetings of their own accord, and

begged him to send officers. At first the General declined on the ground that the growing organization in England could spare no officers. He urged the Shirleys themselves to continue the work they had started, and they held additional street meetings which proved successful both in point of attendance and results. Subsequent letters describing these successes so impressed the General that he made it his business to find available officers to send.

Established In America In 1880

The first official party, commanded by Commissioner George Scott Railton, and including seven women officers, landed in New York in 1880. As soon as they emerged from the Immigration Station, at the Battery, which then occupied the building now used as the City Aquarium, they held an open-air service in Battery Park. This meeting was intended by the Commissioner and his associates as a service of thanksgiving for their safe deliverance after a turbulent journey, but it also took its place in history as the first official open-air meeting of The Salvation Army in the United States.

Once committed to a policy of expansion beyond the boundaries of Great Britain, and satisfied that the expedition to the United States had been a success, the General lost no time in sending pioneering parties in many different directions. In 1881 the work was established in Australia and France; in 1882, in Switzerland, Sweden, India and Canada; in 1883, by a strange coincidence, in South Africa and Iceland; and in 1886, in Germany. Similar advances were made in the years immediately following, until the organization actually encircled the globe.

Hardships Followed By "A Royal Welcome"

Every step, from the beginning in the streets of London, entailed hardships of the bitterest kind. Everywhere the uniformed preachers, with their unusual methods, astonishing aggressiveness and spirit of adventure, were greeted with ridicule, impatience and misgiving. But their zeal, their singleness of purpose, and their deeds of charity, by which they demonstrated the practicability of the doctrine they taught, carried them forward in face of all obstacles. How quickly the organization

overcame prejudice and opposition in Europe, and became recognized as an influence to be accepted and reckoned with, is best attested by the fact that in 1904 General Booth was received at Buckingham Palace by King Edward VII, and in 1907 by Their Majesties the Kings of Denmark and Norway and the Queen of Sweden.

In the meantime the pioneering party in the United States had made rapid progress. Three years after their arrival—their numbers having been augmented by the enrollment of American recruits and the landing of additional parties from abroad—they had established the organization in New York, Philadelphia, Boston, Baltimore and St. Louis.

In the Winter of 1885, Chicago, the future Headquarters of the Central Territory, which was to embrace the work in fifteen States, was invaded by a humble group who had no conception of the magnitude of the step they were taking. By this time Corps had been opened also in a score of smaller places, and the organization as a

whole, although suffering from want, financial limitations and popular misunderstanding, was already beginning to impress itself upon the people as a permanent force in the religious and social life of the country.

In addition to these conquests, San Francisco had been added to the list in 1882 through the assignment of officers direct from International Headquarters. For a number of years these officers operated as a separate unit, distinct from the organization in the East and the Middle West. Residents of California, hearing of the work in the East, had communicated with General Booth asking him to send officers, and he had found a way to respond. By the time this Western command was made a part of the American organization as a whole, it had established itself in all parts of California, in Washington and Oregon, and in several of the mountain States.

In 1886 the forthcoming recognition of the organization by several of the Courts of Europe was anticipated at the Executive Mansion in Washington. Only six years after the memorable landing and open-air meeting

at the Battery, in New York City, the President of the United States—Grover Cleveland—

Presidential Recognition In 1886

received a delegation of officers at the White House and gave them his official and personal endorsement. Thus Mr. Cleveland was the first President to recognize The Salvation Army as a national force. Similar endorsements have been given by every President since.

In 1904 the organization had developed to such proportions as to be able to send a delegation of 400 officers to the International Congress held in London in that year. Delegations were present from all parts of the world, and the aggregation from the United States, in numbers and in spirit, was an inspiration to all the others.

In the same year, shortly after the Congress, Evangeline Booth, daughter of the Founder, and sister of the present General, was placed in command in the United States, which post she has held continuously to this day. Her personality, her talents as a platform orator and her aggressive, militant policies did an

inestimable degree of good in still further cementing the national solidity of The Army and in impressing its message and its purposes still more convincingly and profoundly upon the minds of the people. Her administration has been an era of continuous and diversified progress.

Death Of The Founder

The organization throughout the world was stunned on August 12th, 1912, when news of the death of General William Booth, the Founder, was flashed to the furthermost parts of the globe where his followers were at work. If halt there was, however, it was only temporary, as the General had made an earnest plea, almost in his last breath, that operations should be pushed forward as though he were still in command. He was succeeded by the present General, Bramwell Booth, his eldest son.

To see at a glance the further growth in the United States, following the advent of Commander Evangeline Booth, it is best to make a mental picture of the United States delegation to the second International Congress held

in London in 1914, exactly ten years following the first Congress, and only a few months before the outbreak of the World War. The delegation, this time headed by Miss Booth, was twice the size of the 1904 group, occupying more than half the passenger list of the S.S. "Olympic." The work had by that time become firmly established in every State in the Union, had virtually overcome the prejudice which had handicapped it in the beginning, and was enjoying the official recognition and co-operation of public officials from the President down to the Mayors of the various communities. In the famous Crystal Palace auditorium, Miss Booth, as the spokesman for the delegation, thrilled her comrades from the four corners of the earth with her account of the almost incredible advances and conquests of the organization in America during a decade of progress and achievement.

It has been aptly remarked that America "rediscovered" The Salvation Army during the World War. No one was more surprised by this reaction on the part of the people than the Salvationists themselves. Entering that

period in the same spirit of earnestness and humility with which they had performed their accustomed duties at home, they were not conscious of doing anything extraordinary in going so close to the front lines and remaining there as long as the soldiers needed them. The women as well as the men had been in the habit of going straight to the source of any difficulty. They had never stood on the edge of a crowd and offered advice from a distance. Where there was trouble to be remedied, it was their habit to be in the middle of it. So in France they merely did what they had always done in attacking other forms of distress at home. They quietly ascertained where the trouble was at its worst and then just as quietly went after it.

Service In The World War

Although The Army had won the hearts of the people through its routine work, and had demonstrated its capacity for meeting emergencies in the Spanish-American War, and in such national calamities as the San Francisco earthquake, its service to the common soldiers in the trenches in France seemed to awaken

the nation to the fact that here was an organization whose complete worth it had not quite fully appreciated.

In recognition of the service of The Salvation Army during the war, President Wilson awarded Commander Booth the Distinguished Service Medal.

Commissioned Personnel—Their Origin, Training and Degrees of Rank

WHO are these people? Where did they come from? What were they before entering The Army? Have they had any systematic training for religious and social service?

These questions are asked wherever The Salvation Army is discussed, and only too frequently are the answers based upon nothing more substantial than speculation or conjecture. It is the purpose of this chapter to answer them accurately.

A Popular Misconception Corrected

The impression became quite prevalent years ago that the majority of Salvation Army officers were persons who, under the stimulus of religious experience, had emerged from a more or less lurid past. For some reason or other they were identified with the environment in which most of their work was done and were looked upon as living examples of their own doctrine of reform and regeneration. At the same time they were regarded as well-inten-

tioned men and women who depended entirely and exclusively upon religious zeal for the solution of social and economic problems that really required training of the most practical nature.

A Cause Finding Its Own Interpreters

This mistaken impression, which unfortunately persists to a certain degree to this day, first gained credence as a result of a misunderstanding of one of General Booth's most pithy and memorable utterances. "Where are you going to get your officers?" one of his friends asked. Pointing to the surging throng on one of the most disreputable streets in London, the General replied: "There! Our officers will come from these people." The street abounded in public houses, billiard rooms and other centers of mischief, and the crowds passing back and forth were composed largely of the wayward, the irresponsible and the degenerate.

So it was assumed that the General was depending upon that element as a source of supply. But he had in mind a far bigger thought. As he looked upon that sordid

thoroughfare he saw more than the wayward and degenerate. He knew that in such an environment, and in environments like it throughout the world, there were admirable men and women with capacities and aptitudes of which they were not aware; he knew that among these people he would find courage, sympathy, the impulse to serve; he knew that the undertaking he had in mind was so necessary, so right, and so urgent that, once set in motion, it would inevitably find its own interpreters and champions. His prediction was fulfilled. The movement quickly gained adherents out of the common walks of life. They came from shops, from farms, from offices, from stores, finding in the new movement an opportunity to live a happier and more useful life in active service to others. Whatever they lacked in the way of educational advantages, or other preparation for the new work, was given them in The Salvation Army Training Schools which were soon established in cities where there were Territorial Headquarters.

So varied was the work that in many cases they discovered that in addition to preaching

the Gospel, they could utilize in the Social Service Work whatever talents they had depended upon to earn a living. Later, when the movement became better established, it attracted many people who had had the advantage of advanced education, and to-day the commissioned ranks include many college graduates, a considerable number of registered physicians and nurses, expert social workers, certified accountants, experienced organizers, and others of either general or specialized training.

It is true that there are also among the commissioned officers some redeemed men, all of them splendid examples of the regenerative power of Christian truth, but they are so few in relation to the others as to be designated—in the military terminology of the organization—"trophies"—or extraordinary prizes wrested from the world of indulgence.

Thus it will be seen that practically all of the people rescued by The Army are re-established in the social, business, or industrial life of the community, and that, while many of them retain membership in The Army, as they

would in a church, the organization looks to other sources for its principal supply of commissioned personnel.

Probation Prior To The Training School

Many of the cadets are children of Salvation Army officers or soldiers who have grown up in the organization. Others are people who may have been converted in corps meetings. Still others, already converted, may have decided, through religious conviction, to devote their lives to the organization. The younger applicants begin as corps cadets under the tutelage of the officer in the town in which they live. The first qualification in all cases is a period of soldiership in the local corps in order that their suitability may be judged, and that the candidates may gain an intimate knowledge of the life they propose to embrace.

When corps cadets have completed their courses, or newly enrolled soldiers their period of probation, and formal application has been made, local and other officers are asked for recommendations as to character, ability and general fitness, a medical examination is undergone, and the question of acceptance is

then considered by the Candidates' Board at Territorial Headquarters. In the interim following the completion of the corps cadet course, or while on probation, candidates are required to complete certain lessons, and upon acceptance by the Candidates' Board they enter the school for one year of intensive work. Whatever their origin, all persons accepted for officership enter the Training School on a basis of absolute equality, and together face a period of the most exacting mental and physical exertion—a period deliberately designed to test their sincerity and devotion.

Training School Curriculum

The study course combines theory and practise. Advancing to a certain point in Bible study and in the preparation of addresses, they are required to give an address of their own composition at a street corner meeting. Relief work, under the guidance of experienced officers, on cases reported by the Relief Department, is a part of the curriculum. The women are assigned to enter homes where the wife or mother seems unable to make ends meet. In

such cases the cadet teaches the housewife what she has learned about such domestic affairs as preparing meals, making beds, and caring for children. Thus from the very beginning they are impressed with the necessity of demonstrating what they learn and practising what they preach.

The one year of study in school includes the following: Salvation Army doctrine; physiology; first-aid, in conjunction with the National First Aid Association; Salvation Army regulations; construction of public discourses; domestic science; accountancy and bookkeeping; composition and English; music, vocal and instrumental; the Bible and Bible history. The course is designed to equip the students to meet both the spiritual and the physical needs of the people with whom they are to come in contact.

The schools are administered on a strictly military basis. The students rise by bugle at 6.30 and retire after "taps" at 10, unless they have been given special privileges or late duty. There are no servants. Each student takes

care of his own bed and has a particular part of the building to keep clean.

The curriculum is subject to alteration and expansion as time passes and as the organization assumes a still greater role in the religious and social life of the country. It is inevitable that, as the people continue to demand more of The Army in varied and specialized service, the admission requirements and the standards of work must necessarily advance to new and higher levels of efficiency. However, it is recognized that the same underlying principles must always prevail if the work is to be perpetuated along the successful lines on which it has already developed to such a gratifying degree. In the selection and training of applicants for officership, emphasis is and always will be placed firmly and positively upon spiritual consecration and the willingness to renounce all thought of material fortune or reward for a life of service.

When the year in college is completed, the students are graduated as probationary offi-

cers. Although they are then made Lieutenants or Captains, they are in reality on trial for another year. During that year they take a specified course of study by correspondence, and are required to read each month some book on Salvation Army history or activity and pass an examination on its contents. At the end of this year, provided they pass the further examination, they are relieved of the term "probationary" and designated as fully-commissioned officers.

"West Pointers" Of The Salvation Army

After they have been commissioned there are several optional four-year courses by correspondence which may be taken by those officers who wish to specialize in some particular study, such as music, accountancy, domestic science, nursing, advanced Bible study, etc.

In the United States there are three Training Schools, one for each Territory, located in New York, Chicago, and San Francisco, with an aggregate graduation of 450 officers. The graduates are called "West Pointers of The Salvation Army," this appellation having been attached to them because of two points

of similarity to the U. S. Military Academy at West Point: they have passed the most rigorous tests as to physical and spiritual fitness and have been given an opportunity to absorb all that their organization has to offer out of its romantic traditions on the one hand, and out of its actual experience in modern religious and social "warfare" on the other.

Promotions are based upon length of service and efficiency and devotion in the prosecution of duties. The successive degrees of rank are as follows: Lieutenant, Captain, Ensign, Adjutant, Commandant, Field-Major, Staff-Captain, Major, Brigadier, Lieutenant-Colonel, Colonel, Lieutenant-Commissioner and Commissioner.

Plan of Organization and Administration—Legal Status—Citizens' Advisory Boards

UNITY of thought, method and purpose is an outstanding characteristic of The Salvation Army throughout the world—the work in Johannesburg, for example, being administered in detail as it is in New York or Denver. In a movement which has penetrated so many strange and dissimilar fields, this is a fact of exceptional interest. It is explainable partly by the simplicity of its mission and its direct method of approach; but largely is it due to the element of military discipline as the controlling force in an ingeniously devised plan of organization and administration.

Military Plan A Cohesive Force

In obedience to this general plan, The Army has divided the United States into three Territories, with Headquarters in New York, Chicago and San Francisco. These Territorial Centers, each under the authority of a Commissioner, are in turn responsible to the

National Headquarters, also situated in New York, under the authority of the National Commander.

The three Territories are designated respectively as the Eastern, the Central and the Western, and the country is divided among them as follows: Eastern Territory, the twenty-two Eastern and Southern States including Mississippi, Kentucky, Tennessee and Ohio; Central Territory: Illinois, Iowa, Missouri, Arkansas, North and South Dakota, Nebraska, Kansas, Oklahoma, Texas, Louisiana, Wisconsin, Michigan, Indiana and Minnesota; Western Territory: Montana, Wyoming, Utah, Colorado, New Mexico, the Texas Panhandle, Idaho, Nevada, Arizona, Washington, Oregon and California.

Territories And Their Sub-divisions

Each Territorial Headquarters is divided into Departments directed by officers of high rank. All activities are under the immediate direction of the Chief Secretary, who, as second in command of the Territory, is responsible to the Commissioner for their proper and harmonious co-ordination. These Depart-

ments are: The Field Department, Men's Social Service; Women's Social Service; Staff Department; Finance and Audit; Property; Editorial, Printing and Publishing; Young People's; Campaign; Bureau of Information, Statistics and Inspection; Supplies and Purchasing.

The unit of activity in the religious work, whose officers are under the Field Department, is the local corps, which is comparable to the individual congregation in the denominational organizations. The corps is the group so frequently seen in street-corner meetings. It is commanded by an officer with a rank ranging from Captain to Field-Major, according to his or her ability and length of service, and is responsible directly to a Divisional Headquarters. A Division includes between twenty and thirty corps, usually within a radius of 200 miles of the Divisional Center, is commanded by an experienced officer with a rank ranging from Major to Lt.-Colonel, and reports directly to Territorial Headquarters. In a few instances there is a Provincial Headquarters between the Division and the Terri-

tory, such as in Boston and New York, which includes a group of Divisions.

In the organization of the Men's Social Service Department within the Territory, the unit of work is the individual institution, such as an Industrial Home for Men, or an Eventide Home for the Aged. The Industrial Homes, which form the bulk of the responsibility of this Department, report to a District Officer, whose jurisdiction is entirely apart and distinct from the Divisional Officer in the Field Work, and each District Officer, with from four to six Homes under his supervision, reports to the Territorial Head of the Social Service Work among men. In the Women's Social Service Department there is no intermediate administrative unit between the Hospital or Home and the Territorial Headquarters. Each institution reports directly to the officer in charge of the work throughout the Territory.

Quite apart from its own system of government and organization, The Salvation Army in the United States must be seen as a corporate entity operating under the control and protection of the laws of the land. The certifi-

cate of incorporation issued by the State of New York in 1899, from which the general purposes of the organization are quoted in the first chapter of this booklet, sets up a Board of Trustees for the custody and control of revenues and property. This Board is composed of the National Commander, the Eastern Territorial Commissioner, the Eastern Territorial Chief Secretary, the National Treasurer and the Eastern Territorial Field Secretary. This Board is subject to the supervision of the State in that it is required to make an annual report of property holdings as well as receipts and disbursements, and to seek the permission of the Court for any property transfers it may contemplate. The charter makes it clear, of course, that it is a corporation without dividends or any other kind of profit for anyone concerned.

Incorporated under the Laws of the Land

While the New York certificate provides for a blanket charter, authorizing the organization to operate as a religious and charitable corporation anywhere in the United States, it has been found advantageous, in the interest

of property holdings, to incorporate in several of the States individually. Consequently, local corporations have since been formed in Pennsylvania, Massachusetts, New Jersey, Virginia, California, Illinois and Michigan.

This general plan of organization, which has been applied with only occasional modifications in eighty-one countries and colonies, is largely responsible for the solidarity of The Salvation Army as an international force.

An additional element, peculiar to the plan of administration in the United States, is the Citizens' Advisory Boards. It is the function of these boards to assist in maintaining sympathetic relations with the public. They help in interpreting the aims and purposes of The Army to the people, and in turn advise The Army officers on matters of service to the community. The treasurer of the Board is usually a bank executive. The boards review the annual budgets on which the Home Service Appeals are based, and lend their influence and active assistance in seeing that necessary funds are raised. In every community

Citizens' Advisory Boards

it will be found that The Salvation Army Advisory Board is composed of citizens whose names are foremost in business, professional and philanthropic circles.

The Religious Work

THE distinguishing feature in the religious life of The Salvation Army is its insistence upon active participation rather than passive adherence on the part of its followers.

Christianity In Action

There is no such thing as inactive or nominal membership. Christianity is considered synonymous with service. A person may attend meetings on Sundays, but if he is not willing to demonstrate his faith in some form of tangible helpfulness in the interest of others, or of the organization as a whole, he is not regarded as a good soldier. In short, The Salvation Army regards itself as engaged in a continual fight against evil, and all its operations as incidental to that end.

The primary object of the average Salvation Army meeting is the enlistment of recruits for its crusade. The unregenerate are regarded as rebels against God's government; they are called upon to surrender, to seek par-

don and deliverance from sin, and to enroll in The Army as fighting soldiers who will in turn capture other rebels.

Thus there is always an emotional appeal in the meetings, but emotion is not aroused merely for its own sake. It is promptly transformed into zeal for some specific form of unselfish service, it being realized that religion lives in the human heart only so long as it is allowed to express itself in deeds. It was this that the present General had in mind in a recent discussion of Salvation Army meetings when he was asked: "Isn't emotion an unstable quality to build upon?" He replied: "No—not when it is organized."

It should also be observed by those who are disposed to criticize the free spontaneity of these meetings that Salvationists enjoy their religion; they do not subscribe to it merely in duty or obligation. There is nothing funereal or depressing in their attitude of worship. They are keenly conscious of the presence of God as a kindly and beneficent Deity, as an unfailing source of happiness and satisfaction. Therefore they find real joy in actually serving as well as praising Him.

This cheerful quality is exemplified in the character of the music which takes so important a part in all the services. Every corps is expected to create a brass band out of its membership, and if any member can play a guitar, a mandolin or even an harmonica, he is invited to make use of it. The hymns and marches are for the most part rhythmical and lilting, and frequently the popular tunes of the day are given religious words and used on the street-corners. To some observers these methods may seem offensively spectacular, but they are fully justified, not only as a means of attracting attention, but in dispelling the notion from many minds that there is no happiness or light-heartedness in the religious life. Keeping in mind the buoyant quality in the Salvationist's attitude of service and praise, it will be easily understood why the jingling tambourine has become so universally recognized as a symbol.

Lilting Music Bespeaks Joy In Devotion

Every soldier is given something to do, and he remains in good standing only so long as he does it. He is expected whenever possible

to participate in open-air meetings on the street-corners; he may make a special study of the Bible and teach a company in the young people's meeting (Sabbath-School); he may learn to play an instrument and join the band, or he may be asked to assist the corps officer in visitation among the poor and the sick or in general charitable work. If particularly dependable, he may be appointed a "local officer," such as sergeant, or sergeant-major, which are comparable to the non-commissioned ranks in any other military organization. There are scores of duties to be performed, and something to which every member can readily turn his hand, no matter what his individual aptitudes or inclinations may be.

This explains why conversion in The Salvation Army is usually more lasting than the mere profession of faith demanded in so many evangelical campaigns of a sporadic nature. The faith of the convert is made permanent by his being kept busy.

Such an exacting standard of Christian service in The Salvation Army reacts in a meas-

ure against its own numerical strength. The membership of almost any corps could easily be doubled if passive adherence were accepted, and if demands upon the time and attention of the individual were not so heavy. But many people who find salvation in a corps meeting shrink from the obligation of soldiership and therefore do not enroll. They may be sincerely converted, and live virtuous lives thereafter, but they join a church rather than don the uniform and accept the responsibilities of Salvation Army warfare. In this way the organization performs a continuous and incalculable service to the churches of all denominations.

Recruiting For The Churches

In this connection it should be noted that the open-air meetings exercise an even wider influence upon the religious and social life of the community. Thousands of men and women, once confused, bewildered or desperate, have testified how a chance word or strain of music from the "open-air ring" on the street-corner has at one time or another turned them away from some vicious or dangerous line of

thought, and has resulted in their return to active membership in a church they had once attended. No record can be kept of this influence. Such people may stand on the edge of the crowd for a short time without visible interest in the proceedings and then pass on. But the seed has been sown and the result becomes apparent later on in the roster of some denominational congregation.

No Doctrinal Or Theological Disputation

The strength of Salvation Army religion is in its simplicity. Its doctrine is a militant form of fundamentalism, adhering unquestioningly to the precepts and promises of the Bible, without theological hair-splitting and without forms, rites or ceremonies of any kind. It isn't concerned with the fact that the human mind finds it difficult to accept some of the vital tenets of Scripture, nor does it attempt to explain these apparent mysteries in human terms. It holds that if a man will search the Scriptures diligently, and put into practise in all sincerity as much as he can understand, he will find little trouble in taking the rest for granted. It readily admits that a mind which

cannot account for the source of such a commonplace blessing as the electric light which illuminates the room need not attempt to grasp the infinite power and capacity of the Deity. It argues convincingly enough that the best proof of the Divine truth and power of the Scriptures is to be found in the personal transformations they have wrought in millions of cases in which human remedies and philosophies have been ineffectual.

The religious work centers in the local corps, which is The Army designation for the individual congregation or church organization. The work is organized in the military manner, and military terminology is used throughout. The corps building, or hall, is known as the "citadel;" the pastor is an "officer" and the members are "soldiers;" the sphere of activity is the "field" and the member becomes formally attached by signing the "articles of war" and being publicly enrolled, which indicate that from then on he is to engage in actual warfare against sin, poverty and distress. The reason for the military form of organization is that

it is the one certain way of getting things done quickly and efficiently. It keeps up the mood of emergency, the spirit of urgent activity, and makes it less easy for the work to fall into a lifeless and unprogressive routine.

The Corps And Its Functions

Each corps is required to hold a minimum of six meetings a week, most of which are preceded by open-air meetings. The open-air meeting is the practical method of carrying out the original and fundamental purpose of the organization: to take the Gospel to those who need it. The open-air meeting is followed by a march to the citadel in which the street-corner congregation is invited to join. Upon arrival the service is continued. Many types of meetings are held, sometimes in hired auditoriums or theaters, but the basis of the continuous evangelical campaign is to be found in the corps services on the streets and in the halls, held during the week as well as on Sunday morning and evening.

During these meetings the soldiers are expected to wear a uniform and assist in dealing with converts and recruits, but the commis-

sioned officer at the head of the corps is the only member of the aggregation who is compensated in any way for his work.

Each corps has a Young People's branch corresponding to the Sunday-school of a denominational church. This is presided over by a Young People's Sergeant-Major, who exercises the functions of a Sunday-school superintendent. This phase of the program is regarded as of such importance that at each Territorial Headquarters there is a distinct department for its administration, and a Young People's Secretary in each Division. The program of activity is standardized throughout the ranks of The Salvation Army and is worked out in systematic detail. After his conversion, a young person is on probation a month before he is enrolled as a junior soldier. At the age of fifteen he may become a senior soldier, and at the age of sixteen he is expected to do so if he wishes to retain his connection with The Army. Within the ranks of the young people in a corps, there are many auxiliary units corresponding to the subdivisions of a Sunday-school, such as the

Cradle Roll for the youngest, the Band of Love for boys under ten and girls under eleven, and the Young People's Legion for those up to eighteen. For recreational and instructional activity there are junior organizations for boys and girls of the adolescent age. There is also a Corps Cadet Brigade of young people in training for service later as local or corps officers. This unit provides a course of study six years in duration, three in the lower grades and three in the higher.

Although The Army meets a distinct need in the religious life of the community, which is practically untouched by any other organization, it co-operates in every helpful way with the churches of all denominations and is always ready to participate in any concerted movement for the advancement of the general cause of religion.

The Social Service Work

THE charitable and humanitarian work was started with a very definite purpose but without a specific program. It has developed in many different directions in response to human needs as they have been discovered, and has not been restricted or limited by any preconceived or arbitrary plan. This explains its extraordinary variety and scope.

Developed In Response To Human Needs

Social service had no part in the plan as at first conceived by the Founder. The original purpose was exclusively evangelical. The Salvationists were to take the Gospel to those who would not seek it in the churches. They were to invade the highways and byways and preach salvation, through Christian grace, to the spiritually blind and the poor in heart. That was to be their one and only mission.

But it was not easy to talk spiritual salvation to people who were dazed and bewildered by acute physical need. That such people re-

sponded to the preaching with manifest eagerness made the task all the more perplexing. Their ears were attuned to the "voice crying in the wilderness"; but—what were they to do about it? The man without a job, enervated through privation or dissipation; the girl facing motherhood out of wedlock, dismayed and alone; aged men and women without homes in which to spend their declining years; the youth, realizing the futility of indulgence, but puzzled as to which way to turn; the criminal, brooding in his cell; the widow, with her children, valiantly waging a losing battle against poverty and disease; the wayward, the degenerate, the irresponsible, the weak of will—all of these saw the light of hope in the message that was brought to them, but it seemed far off, intangible, beyond their reach. It was clear that in addition to the Gospel they needed material assistance and patient guidance from people who could understand their troubles.

It was in response to such need that The Army entered the realm of social service. To-day, every corps, or religious unit, is at

the same time a center of charitable activity; and the evangelical work is supplemented by two great branches of the organization known as the Men's Social Service Department and the Social Service Department for Women and Children. The functions of these departments have grown to such proportions as to convey the erroneous impression to many minds that The Army is essentially and primarily a social service agency. But, as already emphasized, these functions must be understood in their entirety as a humane demonstration of the religion of Christ. Religious exhortation, however, is not forced upon the beneficiaries, and no person is expected to change his religion if he already has one. His religion is expected to change him.

Social Service Activities For Men

INDUSTRIAL HOMES. Institutions in which hard work and simple religious truth are combined as a cure for human waywardness. Unemployed men spend three or four weeks in them for the purpose of working themselves back to respectability. They sort and bale waste paper and repair furniture and clothing

collected from citizens. The paper is returned to the mills and the remade furniture and clothing are sold to laboring people at nominal prices. The men are ultimately placed in positions and are frequently reunited with their families. The Industrial Home is one of the few self-supporting institutions. Each Home maintains a relief section through which the remade articles and other necessities are given to people who are desperately poor. There are 100 of these Homes in the principal cities of the United States.

WORKINGMEN'S HOTELS. Homelike hostelries in which temporarily embarrassed or low-wage-earning men are provided with comfortable lodgings in a wholesome atmosphere either at nominal prices or on a charity basis. There are seventy-eight of them in the United States.

EVENTIDE HOMES. A new departure in Army institutional activity. Homes for the helpless aged in which there are no entrance requirements save acute need.

EMPLOYMENT BUREAUS. Systematically organized, and operating in close co-operation

with governmental, business and industrial establishments. There are eighty-eight in the United States, not including the employment service rendered by the local corps. No charge is made for service.

MISSING PERSONS BUREAU. Through this bureau the entire organization throughout the world is utilized in co-operation with the police in locating missing people. Approximately thirty-three and one-third per cent. of its cases are successful. It operates under the Men's Social Service Department because a great majority of its cases involve missing men.

PRISON DEPARTMENT. Recognized as a semi-official adjunct of the penal system of the country. Meetings are held in practically every penal institution; 12,000 prisoners are members of the Brighter-Day League, a Salvation Army "fraternity" behind the gray walls; more than 300 "life-termers" are members of The Army's Lifers' Club; a systematic plan of relief for the families of prisoners is maintained, and more than 600 prisoners are annually entrusted to the department on parole.

NAVAL AND MILITARY CLUBS. Clubhouses designed to provide Army and Navy men with wholesome recreation while off duty. Six in the United States.

Social Service Activities For Women and Girls

MATERNITY HOMES AND HOSPITALS. Described by experts as "setting a standard for all such institutions in this country." Maintained to provide a way out of sin for wayward young women and for the deserted girl anticipating motherhood out of wedlock. The girl is given the best of medical and surgical treatment, and is provided with a real home for a period before and after the birth of her child. The utmost patience and toleration are exercised in dealing with the sometimes despondent and almost invariably reticent inmates. Forced marriages are not countenanced except where there is assurance of permanent happiness, and the giving of babies in adoption is discouraged. The girl is induced to keep her baby and is taught how to care for it. In most cases inducement isn't necessary after she has cared for it for a few months. Employment is found where the mother and

child can be together, and, through an auxiliary known as the Out-of-Love Club, the Home keeps in touch with the girl for years after she has passed through and enlists her aid in assisting other girls in the same predicament. There are thirty-one of these Homes in the United States.

WORKINGWOMEN'S HOTELS. For middle-aged working women who have no homes of their own—a sphere of social service for long overlooked by many agencies. The very young and the very old are well cared for when in distress, but the middle-aged woman is often without accommodations.

PRISON WORK. Distinct from the Prison Department for men. Every penal institution in which there are women is regularly visited, and, in the larger cities, the police courts are attended by especially qualified women officers in the interest of young girls. These officers are also called upon by the Courts to act in parole cases.

EMPLOYMENT BUREAUS. Maintained in the larger cities especially for women and girls

seeking employment. No fees are charged for service.

YOUNG WOMEN'S RESIDENCES. Providing a wholesome living environment for self-supporting girls. The rates, averaging eight dollars per week, include a pleasant room, two meals per day, facilities for laundry work, the use of private parlors for the entertainment of guests and the benefits of a library, a reading room and sometimes a gymnasium. There are fourteen of these institutions in the United States.

THE HOME LEAGUE. A fraternity of women in poor and moderate circumstances which holds weekly meetings for the instruction of its members in the rudiments of domestic economy. A branch is maintained in connection with every corps. Its purpose is to make better housewives of women who as children were deprived of the advantages of education in school or adequate training in their own homes. In addition to entertainment features, to make the program more diversified, the League secretary teaches cooking, sewing, per-

sonal hygiene, First Aid, elementary accounting and marketing.

Social Service Activities for Children

SETTLEMENT HOUSES AND NURSERIES. Maintained in the larger cities. In addition to the nursery work, there is always a staff of visitors and investigators who render constructive aid in the homes from which the children come.

CHILDREN'S HOMES AND HOSPITALS. Maintained for children whose parents are temporarily unable to care for them. One, at Lytton Springs, California, has an acreage of 710, its own farm and a complete grammar school. There are eight of these institutions in the United States.

SUMMER OUTINGS. On the outskirts of practically all large cities The Army maintains camp sites where thousands of poor children are taken for Summer vacations. Many of those on the Atlantic and Pacific Coasts are located at the seashore. Those sent away during one recent season numbered 40,125, and with them were 8,061 mothers.

BOYS' CLUBS. A new departure which is developing with great rapidity. They are contributing definitely toward the solution of the problem of juvenile crime. They are intended for boys who would ordinarily have no better playground than the city streets, and who have not been attracted by or included in other boys' organizations.

Social Service Activities of General Appeal

FAMILY RELIEF. This is one of the most important and comprehensive of the charitable activities. The manner of its administration depends upon the size of the community. In the smaller places it is handled as a part of the work of the local corps, the officers ascertaining the needs of the poor during their visitation tours and sending the supplies direct from the corps headquarters. In the larger communities there is a Family Relief Section under the administration of the Men's Social Service Department or the Divisional Headquarters, and this is supplemented by neighborhood work by Staff officers and visitors from the various settlements and other institutions for women and children. In all in-

stances, relief that is acutely needed is given first and the merits of the case investigated afterward. These investigations, however, are thorough, and unworthy applicants do not obtain more than first emergency aid, and that not more than once. All officers engaged in family relief activity are under instructions to work in co-operation with other agencies and to make use of a central registration bureau wherever maintained.

Christmas Dinners. One of The Army's most picturesque charities. There is a disposition, however, to look upon it as merely a sporadic outburst of seasonal generosity. Rather it should be seen as a part of the year-round relief program. It is true that the Christmas dinner is more abundant than the supplies ordinarily given out, but every basket goes to a family that is well known to The Army officers and whose members are making a sincere effort to re-establish themselves.

Medical and Dental Clinics. Maintained for people who cannot afford proper medical and dental care at their own expense. They include dispensaries from which medicines

may be obtained without charge, and are administered in co-operation with physicians and dentists who render their services gratis.

FREE LEGAL ADVICE. Available for people who are too poor to engage their own lawyer. In the larger cities The Army has its own Legal Department; in smaller communities there is always an attorney working in co-operation with the local corps officers.

HOSPITAL VISITATION. Hospitals where there are public charity wards are regularly visited by the members of an organization of Salvation Army women known as the League of Mercy. Gifts are distributed and each patient is asked whether there is any service The Army can perform on the outside.

AMERICANIZATION. For many years The Army Immigration Department has maintained an effective program of Americanization. Its results are apparent in the fact that not a single immigrant brought into this country under its auspices—and they have been brought in from all parts of the globe—has ever been deported or imprisoned for disloyalty to the institutions of the United States.

It is the belief of the Department that, while the distribution of tracts on the Constitution and pamphlets on citizenship are helpful, the primary and essential part of the program consists in guaranteeing the immigrant a square deal in money and transportation matters, and a welcoming hand on the part of friendly people at the time of his arrival. Officers deal with the immigrant at first in his own language, see that his money is changed into United States currency without excessive commissions or discounts, help him in buying transportation to his destination by the most inexpensive route, and see that he is introduced to hospitable people who are likely to be his friends.

Because of the international scope of The Army, the Department is equipped to see an immigrant through from his point of origin in Europe or any other part of the world to his destination in the interior of the United States. It is after performing these personal services, and seeing that he is comfortably and happily situated, that the officers begin talking to him about the princi-

ples and advantages of American citizenship. By that time he is anxious to become a citizen of a country that has given him such a sincere and cordial welcome.

EMERGENCIES—FLOOD, DISASTER, ETC. By reason of its military character, the rugged discipline to which its officers are accustomed, and the possibility of quick mobilization, The Army is always ready for service at a moment's notice in time of flood, conflagration or other disaster. Illustrative of this is its emergency service in the San Francisco earthquake, the recent floods in Ohio and in a number of conflagrations in the larger cities during the last decade.

ANTI-SUICIDE WORK. Every corps and institution is in its very nature an Anti-Suicide Bureau. Through the press and in the course of street-corner meetings, those contemplating suicide are invited to visit Headquarters. The number of responses is surprising. Invariably it is found that what the person most needed was an opportunity to tell his troubles to a sympathetic listener who could respond with spiritual comfort and personal advice.

Miscellaneous Activities

THE latitude enjoyed by the officers in their efforts to meet emergencies as they encounter them has given rise to a number of individualistic enterprises throughout the country which are worthy of note, but which cannot readily be placed in any of the social service classifications in the preceding chapter. These activities are not only picturesque in themselves, but illustrate one of the most essential characteristics of the organization—its readiness to do the unusual thing, to take unprecedented steps, and to depart from its fixed program, if by so doing it can meet some human need and at the same time remain consistent with its fundamental purposes.

In Boston there is a Salvation Army fire truck. It has been the custom of The Army in many of the larger cities to provide coffee and sandwiches for firemen during conflagrations. One of the Boston officers decided to

do it in a more systematic manner. Through the co-operation of the Fire Department and a group of business men, he obtained a powerful motor truck and transformed it into a complete relief station on wheels. Then he had a fire alarm signal installed in his quarters. On every second alarm he and a group of his soldiers begin making coffee and sandwiches, materials for which are always kept on hand, and in a half hour the relief truck is on its way to the scene. The truck is painted a bright red, with shining brass trimmings, is equipped with a regulation fire bell, and has been granted the right-of-way in common with other fire apparatus. During large fires relief stations are established on the scene, the truck making repeated trips to the headquarters, and the food is distributed among families who have been forced to vacate their homes as well as among the firemen.

A Fire Truck In Boston

A few miles above Baton Rouge, Louisiana, on the Mississippi River, there is an isolation home and hospital for lepers. Several years ago the Divisional Commander in charge of

that section learned that one of the inmates was an ex-soldier of The Salvation Army and resolved to visit him. People advised him not to go because of the risk. He made the trip nevertheless and suffered no ill effects. He not only visited the ex-soldier, and re-established him as a member in good standing, but held a meeting for all of the inmates. Out of this grew a permanent outpost within the grounds of the institution, commanded by the reinstated soldier, and under the supervision of the corps officers in Baton Rouge, who made regular visits to the place thereafter. The outpost was an indescribable source of comfort and interest to the inmates and a distinct advantage to the authorities in maintaining a higher morale in the institution.

An Outpost For Lepers

In several of the larger cities there are Religious Brigades especially organized for periodical excursions into small towns and rural districts. The trips are made in fleets of motor cars and the party always includes speakers and musicians. Stops are made according to

Crossroad Evangelism

a schedule advertised in advance, and invariably an audience is waiting when the convoy arrives. These Brigades are operated with the knowledge that in the country as well as the city there are people who need religious exhortation, but will not voluntarily seek it in the churches. This activity has resulted in an incalculable degree of good. In many rural congregations of all denominations the membership is composed largely of Salvation Army converts or people whose serious interest in religion was either renewed or originally aroused during one of these roadside campaigns.

Corps Within Prison Walls

In several prisons throughout the country, notably at Folsom, California, Jeffersonville, Indiana, San Quentin, California, and Trenton, N. J., there are complete Salvation Army corps, composed entirely of prisoners, at work within the prison walls. Their meetings and activities are supervised by visiting officers of the Prison Department, but the routine is administered entirely by inmates who have joined the Brighter-Day League, the Army "fraternity" of prisoners. These corps main-

tain headquarters provided by the wardens and hold regular "open-air" meetings in the prison courtyards. In some instances there are small brass bands which have been organized and trained by the officers of the Prison Department.

For Children In Hawaii

Individual enterprise on the part of American officers assigned to the Hawaiian Islands —which in themselves form a Division under the jurisdiction of the Western Territory—has resulted in the establishment of two elaborate institutions for native boys and girls. These institutions have won the admiration and support of American and native business men and are among the points of interest shown to tourists. The Boys' Home and School is a center of vocational training, occupying fifty acres and including two concrete dormitories, a main building, a gymnasium, a hospital, chapel, farm and cottages. Attached to the Girls' Home is a school of domestic science occupying a group of buildings on a picturesque hillside, forming in themselves a small village. Native boys and

girls of impoverished families and many who are orphans, are admitted at an early age and cared for until they are equipped to earn their own living.

Off the Coast Of Norway

One of the most extraordinary of these individual activities will be of intense interest to Americans despite the fact that it is not a part of the work in this country. It is included here because a similar service is in contemplation for some of the leading American seaports. It is the romantic mission of The Salvation Army Life-Saving Sloop *Catherine Booth,* operating off the coast of Norway. The ship was first put afloat in an effort to meet seamen off shore before they landed in order to induce them to make good use of their brief periods on land. That activity is still carried on, but the ship has also become a part of the life-saving service, and in one year it drew ashore a total of forty-four distressed fishing craft and saved 117 lives. The sloop is manned entirely by a Salvation Army crew. Through its somewhat magical appeal to the imagination of growing children in the

seaport towns that it touches during its regular patrols, it has been the means of bringing many admirable young men and women into the commissioned ranks of the organization for active service.

Scandinavians And Japanese

In addition to these varied and widely scattered activities of an extraordinary nature, mention must be made of special arrangements that have been set up within the organization in America for two extremely interesting racial groups—the Scandinavians and the Japanese. The Salvation Army is numerically strong in Norway, Sweden and Denmark, and during the last thirty years emigration from these countries has been so heavy that it was found necessary to create a separate unit in the organization for the great numbers of Scandinavians coming to America to live. The result is a grand total of ninety-four Scandinavian corps throughout the country which are administered as a separate branch of evangelical work under the supervision of the Territorial Commissioners. A similar arrangement has been made in California and Washington

for the Japanese. In these two States there are ten corps and seven outposts, commanded by Japanese officers, forming a Division of their own under the supervision of the Western Territorial Headquarters.

Finances

THE annual Home Service Appeal for contributions from the general public is The Army's major source of financial support. Virtually all of the activities are either entirely or partially dependent upon these funds. There are other sources of income, but their total is far from sufficient to meet the annual budgets and to provide for necessary extensions.

Public Funds Used Entirely In The U. S.

The Home Service Appeal is the annual presentation of The Army's aggregate budget to the people of a given community. It is held at different times in different parts of the country, and for varying amounts, according to conditions and the volume of work in the communities served. It is usually raised by Army executives working in co-operation, in systematically planned campaigns, with groups of citizens affiliated with the local Citizens' Advisory Board. The exceptions to this plan

are found in cities where The Army is a member of a Community Chest and in several places where friends of the organization have made special arrangements for its support. In all cases the budgets are accompanied by certified reports of receipts and disbursements, showing that the Home Service Funds, as well as all other funds, are applied strictly to the purposes for which they have been solicited.

These reports, certified by disinterested auditors, show, among other things, that no Home Service Funds, or any other gifts of money from the general public, are sent out of the United States. The Army in this country enjoys the advice and counsel of the International Headquarters without any corresponding obligation to share financial resources. The only levy upon funds raised in local communities is a small percentage for the maintenance of the Territorial and National Headquarters in New York, Chicago and San Francisco for the oversight of local work.

For those who for some legitimate reason wish to look further into the matter of Salvation Army finances, Territorial balance

sheets are always available and the books of any headquarters or department are open to inspection at any time.

Advantages Of One Annual Campaign

The advent of the Annual Home Service Fund, as an outcome of the World War, doubled the efficiency of the individual officer. Prior to that time the main source of support for local corps and institutional work was in promiscuous and continuous tambourine collections. Under that system the officers were obliged to devote fifty per cent. of their time to the solicitation of money. Now, with their financial requirements assured, through one systematically planned campaign each year, they are free to devote all their time to the tasks for which they were appointed. Another result of the Home Service Campaigns has been the elimination of a large percentage of the impostors trading on the name and uniform of The Salvation Army. Under the old system such people flourished. A military uniform and a tambourine were all they needed to confuse the public. Under the new plan the people know that promiscuous solicitation in the

name of The Army is unauthorized and that people engaged in the practise are pretenders.

The Army believes in the Community Chest idea and is a member of these concerted movements wherever its interests have been properly and adequately safeguarded by the committees in charge.

A novel plan for the support of the organization has been introduced in Philadelphia. There the members of the Advisory Board have established an incorporated fund known as the Philadelphia Salvation Army Foundation. This is the only city thus far in which plans have been laid for a permanent endowment. It is the plan to build the fund gradually until the interest will meet the annual budget requirements for the city. The President of the Advisory Board started the fund with a gift of $100,000 in cash.

Another source of income that is rapidly growing in importance is through the medium of bequests. As the aims and purposes of the organization become better known and understood, a steadily increasing number of people are remembering The Army in their wills.

Aside from the Annual Home Service Campaigns, the only general appeal to the public is the traditional Christmas collection for holiday cheer and Winter relief for the poor, and this is continued only in cities where this beneficence has not been included in a Community Chest or otherwise provided for.

Self-Denial For Missionary Work

Salvation Army missionary work in various parts of the world is financed by an annual Self-Denial Fund. During Self-Denial week the Salvationists do without something usually regarded as a necessity, such as sugar in their coffee and tea, or butter on their bread, and contribute the amounts thus saved to the missionary funds, part of which are for the support of American officers engaged in such distant fields as India, China or South Africa.

The only routine sources of income which in any measure relieve the pressure on the Home Service Funds are in small contributions from officers and soldiers, collections during the open-air and indoor meetings, and the earnings of some of the social service insti-

tutions. Collections during meetings are always small, as it will be readily seen that the people who attend them are not in a position to contribute large sums. As has already been explained, only one type of social service institution is entirely self-supporting. This is the Industrial Home for Men. All the others are dependent in varying degrees upon the generosity of the public through the Home Service Appeals, or special gifts and bequests.

Books Audited At Frequent Intervals

At each Territorial and Divisional Headquarters elaborate precautions are exercised for the careful and economical disbursement of all funds. The Finance Departments are regularly inspected both by Salvation Army auditors and by certified experts from outside accounting firms. All disbursements are made on the authority of an executive officer after consultation with special boards appointed for this particular purpose.

The great care with which the organization handles money entrusted to it by the public is responsible for the universally accepted statement that The Salvation Army can make

a dollar go farther and accomplish more in tangible results than many of the most economically managed business houses.

Publications—List of Books and Pamphlets for Reference and Study

PERSONS desiring more detailed information on any phase of the work than is given in these pages, and students who need such information for the writing of essays or compositions, are referred to the official publications of The Salvation Army and to a varied list of books and pamphlets that are easily procurable.

"The War Cry" For Current Events

The official organ of the organization is *The War Cry,* a weekly magazine of news and inspirational material covering all aspects of the organization. Although much of its material is of interest only to Salvationists, it gives a continuous and comprehensive view of what is happening in The Salvation Army world. Despite the specialized nature of many of its articles, there is never an issue that does not contain an abundance of material of interest to the general public. This is especially true of its photographic illustrations and its edi-

torial discussions of current moral and religious topics.

Each of the three Territories prints its own *War Cry* for distribution within its area of jurisdiction, but all of them are alike in general outline and they all carry such items as are of national rather than exclusively territorial interest. The publication carries no advertising except announcements of Salvation Army meetings and circulars of The Salvation Army Supplies Department. The Eastern issue has a circulation of 105,000, is printed on Salvation Army presses in New York City, and is the only *War Cry* in the world that includes a rotogravure section. The Central Territory publication, printed in Chicago, has a circulation of 84,000, and the Western, printed in San Francisco, reaches slightly in excess of 50,000 readers.

There are two other publications that would be useful to those making a special study of the Sunday-school and young people's activities. One is *The Young Soldier,* which corresponds to a Sunday-school paper and the other is *The Counselor,* a publication intended

mainly for circulation among local officers in the various corps.

All of these publications are edited by Salvation Army officers who have either specialized in editorial work since the beginning of their Army career, or who at some time in their lives have had journalistic or reportorial experience.

The following booklets and pamphlets are available at any of the Territorial Headquarters for those who wish to make a further study of particular phases of the work. They will be provided free upon request:

ONLY ONE THOUSAND DOLLARS.

An entertaining and instructive booklet by Bruce Barton, of the *New York Times,* showing in specific cases what one thousand dollars can do in the hands of Salvation Army officers.

WINDOWS IN GRAY WALLS.

A complete description of the prison work, coupled with the report of the Prison Department for 1923-24.

THE EVOLUTION OF AN IDEA AND A PUSHCART.

A complete description, liberally illustrated, of the Industrial Homes for Men.

WASTE PAPER CONSERVATION.

A small folder containing a letter from Gover-

nor Gifford Pinchot, of Pennsylvania, explaining the effect of Salvation Army paper saving upon the conservation of the nation's timberlands.

CERTIFIED BALANCE SHEETS.

A printed report of the receipts and disbursements, certified by disinterested auditors.

ACT AND CERTIFICATE OF INCORPORATION.

Printed copies of the laws from which the organization derives its legal existence in the United States.

WHY AND WHEREFORE.

Questions and answers regarding administration and organization.

YEAR BOOK.

An annual publication issued at International Headquarters giving a brief outline of the work throughout the world.

CURRENT HOME SERVICE LITERATURE.

Sundry pamphlets issued locally in connection with Home Service campaigns in which the activities in specific communities is explained and illustrated.

The following books, obtainable either at the public libraries or from The Salvation Army Supplies Department, are also recommended:

IN DARKEST ENGLAND AND THE WAY OUT.—*By General William Booth.*

The Founder's own presentation of his conception of Salvation Army religious and social service enterprise.

WAR ROMANCE OF THE SALVATION ARMY.—*By Commander Evangeline Booth and Grace Livingston Hill.*

The story of Salvation Army war service told from exclusive sources of information.

DOCTRINES OF THE SALVATION ARMY.

A useful publication for those wishing to familiarize themselves with the theology of the organization.

LIFE OF COMMISSIONER GEORGE SCOTT RAILTON.—*By Eileen Douglas and Mildred Duff.*

An entertaining and instructive account of the life of the officer who brought the first party of pioneers to America in 1880. It is the life story of one of the most colorful personalities in Salvation Army history.

THE OFFICIAL LIFE OF GENERAL WILLIAM BOOTH. —*By Harold Begbie.*

In two volumes. One of the very best sources of information on Salvation Army history and activity.

TWICE-BORN MEN.—*By Harold Begbie.*

Called by the author "a clinic in regeneration." Specific instances of reform under Salvation Army inspiration and guidance.

ADDENDA

Some Interesting Figures on Salvation Army Work

INTERNATIONAL STATISTICS

(As of October, 1924)

Countries and Colonies	81
Languages in which salvation is preached	53
Corps and Outposts	13,577
Social Institutions and agencies	1,406
Day Schools	1,030
Naval and Military Homes and Hostels	35
Officers and Cadets:	
Field Work 16,976	
Social Work 4,088	
	21,064
Persons without rank wholly employed	7,197
Non-commissioned officers (senior and young people's)	87,832
Bandsmen (senior)	28,908
Bandsmen (young people's)	9,282
Songsters	39,784
Corps Cadets	25,674
Number of periodicals published	95
Total copies per issue	1,420,311

UNITED STATES STATISTICS

(For year ending September, 1923)

Corps and Outposts	1,325
Officers and Cadets	4,090
Non-commissioned Officers and Bandsmen	16,298
Indoor meetings	442,485
Aggregate attendance at indoor meetings	15,883,543
Open-air meetings	201,042
Aggregate attendance at open-air meetings	24,178,515
Converts	100,159
Missing friend inquiries	2,419
Missing people found	627
Prisoners advised	73,384
Prisoners assisted on discharge	8,132
Prisoners taken on parole	604
Persons afforded temporary relief aside from Institutions	1,634,269
Total number patients in hospitals	30,700

NOTE:—The above figures are intended to supplement those given in the chapters on the religious work and the social service activities.

DIRECTORY

Inquiries for further information on any phase of Salvation Army work should be addressed to one of the following authorities:

COMMANDER EVANGELINE C. BOOTH
Commander U. S. Forces
National Headquarters
122 West Fourteenth Street
New York City

COMMISSIONER THOMAS ESTILL
Eastern Territorial Headquarters
122 West Fourteenth Street
New York City

COMMISSIONER WILLIAM PEART
Central Territorial Headquarters
713-719 N. State Street
Chicago, Ill.

LIEUT.-COMMISSIONER ADAM GIFFORD
Western Territorial Headquarters
36 McAllister Street
San Francisco, Cal.

HAVE YOU MADE A WILL?

May we suggest that if you have not done so, it is important that you should?

May we suggest that by naming The Salvation Army for a legacy you can, in addition to aiding its work while you are with us—and we hope you may long continue in health and strength—help provide for its perpetuation and extension after you are gone?

The following form of bequest may be used. Any information or advice will be gladly furnished upon application, either direct or through legal advisers, to any one of the following territorial authorities: Commissioner Thomas Estill, 122 West 14th Street, New York City, for the Eastern Territory; Commissioner William Peart, 713-719 North State Street, Chicago, for the Central Territory; Lieut.-Commissioner Adam Gifford, 36 McAllister Street, San Francisco, for the Western Territory.

FORM OF BEQUEST

I give, devise and bequeath unto The Salvation Army, a corporation under the laws of the State of New York, $..... or ..... property, absolutely for the use and purposes of said Religious and Charitable Corporation in support of its religious and charitable work.

(If it is desired that money be used for any particular branch of work, it should be here stated.)

Signed .....

All checks should be made payable to The Salvation Army